

AND THE PEOPLE CAME...

- Week of July 19, 2026 -

Sunday School -----	14
Sunday Morning Service -----	40
Sunday Eve. Service -----	28
Wednesday Eve. Service -----	12

AND THE PEOPLE GAVE...

- Week of July 19, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,464.25
TOTAL RECEIVED FOR WEEK OF 07/22/26:	\$ 1,464.25

- Week of July 12, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,685.93
Auditorium A/C Replacement Fund -----	\$ 119.12
TOTAL RECEIVED FOR WEEK OF 07/12/26:	\$ 1,805.05

- Week of July 5, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,504.19
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 07/05/26:	\$ 1,649.54

- Week of June 28, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,301.18
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 06/28/26:	\$ 1,446.53

- Week of June 21, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,629.14
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 06/21/26:	\$ 1,774.49

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,800.00



Cradle Roll
OUR VERY NEWEST -



Ethan Lane Quinnelly
Born to Ryan & Piper Quinnelly
July 21, 2026
6 pounds, 9 ounces

WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.

LISTEN TO -



ABIDINGRADIO.ORG

SOUTH HEIGHTS BAPTIST CHURCH
23 EAST WELLS BOULEVARD
SAPULPA, OKLAHOMA
SOUTHHEIGHTSBAPTIST.COM

SCHEDULE OF ACTIVITIES:

Sundays -

9:45 a.m. ----- Sunday School
10:50 a.m. ----- Morning Service
6:30 p.m. ----- Evening Service

Wednesdays -

7:00 p.m. ----- Evening Service

Bi-Monthly -

11:00 a.m. or 3:30 p.m. ----- Ladies Bible Study
- 1st & 3rd Thursday of each month

Church Directory

Todd W. White -----	Pastor
Debra Carlton, Mickie Shatwell -----	Pianists
Derek Quinnelly -----	Greeter
Shirley White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; Derek Quinnelly/Larry Byars -----	Teachers
Larry & Mary Byars -----	Outreach
GinaMarie Shufelt -----	Ladies Bible Study
Hannah Dietrich -----	Flowers
Seth White -----	Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery -----	Trustees

SOUTH HEIGHTS BAPTIST’S WEEKLY

REMINDER

Volume XXXII

July 26, 2026

Number 28



Abstinence, Not Temperance

by Todd W. White, Pastor

Many Christians believe in “temperance” - that is, to be moderate in the consumption of alcoholic beverages, yet they are at the same time strongly opposed to excessive

drinking.

What is the Christian position to be? The safest, most scriptural answer is *complete abstinence*, for temperance can get broader and out of control. I have never met an alcoholic who started out planning to become one.

Some say that, “Since Jesus changed water into wine in John 2:1-11, the Saviour gave permission for wine at weddings and other social gatherings.”

Well, what kind of wine *DID* Jesus create in John 2? The passage reads thusly,

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted WINE, the mother of Jesus saith unto him, ‘They have no WINE.’ Jesus saith unto her, ‘Woman, what have I to do with thee? mine hour is not yet come.’ His mother saith unto the servants, ‘Whatsoever he saith unto you, do it. ‘ And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, ‘Fill the waterpots with water.’ And they filled them up to the brim. And he saith unto them, ‘Draw out now, and bear unto the governor of the feast.’ And they bare it.

“When the ruler of the feast had tasted the water that was made WINE, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, ‘Every man at the beginning doth set forth good WINE; and when men have well drunk, then that which is worse: but thou hast kept the good WINE until now.’ This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.” (John 2:1-11).

Notice that I have put the word WINE in this passage in large type every time it appears. Each of these occurrences of the word WINE is an English translation of the same word in the original language, which is “*oinos*”, which means what we would call fresh grape juice. The word in Greek for grape juice that has been fermented, and therefore has an intoxicating quality is “*sikera*”.

Both of these words are used in the same sentence in Luke 1:15, which, speaking of John the Baptist, reads -

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb” (Luke 1:15).

Now, the problem here is that if you don’t do a little study, you would get the idea that John the Baptist wasn’t supposed to drink “hard” liquor, and that Jesus turned the water at the wedding in Cana of Galilee into “soft” liquor. And, if you simply look at the two texts, that would seem to be the case (especially if you are pre-disposed to taking a nip now and then).

What happened? Well, when the KJV translators were putting the Authorized Version together, they were very careful to use the same words or phrases in both the Old and New Testaments when the literal translation meant the same thing in English. So. Everywhere they ran into the word “oinos” or “sikera”, they usually translated them “wine”, because “wine” is a broad term used to describe grape juice or fermented grape juice - so it could refer to either, depending on the text and the context. In other words, the English word, “WINE” is used in the KJV repeatedly, and can be a reference to either, and, in most cases, the text, context, and

(continued inside)

Now, when those translators came to Luke 1:15, they were faced with the fact that BOTH words appeared in the same passage AND they KNEW the text was talking about two different types of beverages - one being fresh grape juice and the other being fermented (alcoholic) wine. As a result, they simply chose to use the more specific word for each, because there was no way to justify a translation that read -

“For he shall be great in the sight of the Lord, and shall drink neither wine nor wine”...

Therefore, they made the differentiation in English between “oinos” and “sikera” that exists in the original text by translating it, “wine” and “strong drink”.

NOW - some Christians object to the idea of abstinence with regard to alcohol on the part of the believer by saying, *“But even the Apostle Paul encouraged young Timothy, his son in the ministry, to drink a little wine for his stomach problems. Isn’t THAT proof that it is alright for a Christian to drink alcohol for medicinal purposes?”*

No. Why? Because in ***1 Timothy 5:23***, where Paul says, ***“Drink no longer water, but use a little WINE for thy stomach's sake and thine often infirmities.”***

- the word WINE is the Greek word, “*oinos*” = fresh grape juice. So, that argument falls through, too.

THEREFORE - it is patently obvious that Jesus did NOT turn the water into alcoholic wine, John the Baptist was not to drink grape juice - be it fermented or not - and the Apostle Paul did NOT advise Timothy to drink alcohol.

Now, some very good verses in the Bible regarding alcohol are -

Proverbs 20:1 Proverbs 23:29-35 Genesis 9:21
Isaiah 28:7 Hosea 4:11 I Corinthians 6:10
Galatians 5:21

When you read them, you will see what God says about alcohol.

A great example for the Christian to follow is Daniel. In Daniel 1:8-20, we note that he was strong physically, morally, and spiritually. He attained this unusual strength:

1. By Purpose
2. By Prayer
3. By Self-Denial
- and 4. By Devotion

So - because one taste leads to another, one drink to another, the only safe, scriptural conclusion is complete abstinence always under ALL circumstances.

A taste for liquor is easily developed, but the breaking of this vicious habit is a task superior to most men, and is only successful by the power and goodness of God.

Someone has said it like this -

LIQUOR IS WRONG BECAUSE IT:

1. Leads to other sins (Deut. 21:18, 20).
2. Aids in breaking homes (Deut. 21:18-21).
3. Leads from the seemingly harmless to chronic drunkards

(Deut. 21:20).

4. Brings severe judgement (Deut. 21:21).
5. Is costly (Deut. 21:18-21).
6. Is linked with debauchery (Prov. 23:20).
7. Tends to poverty (Prov. 23:21 - eventually, if not immediately).
8. Causes one to miss God’s Kingdom (I Cor. 6:9-10).
9. It is Satan’s counterfeit for the infilling of the Holy Spirit of God (Ephesians 5:18).

75 BIBLE REFERENCES ON DRINKING

1. Gen. 9:20-26 > The first drunkenness and the attendant immoral behavior.
2. Gen. 19:30-38 > Drinking results in Lot’s sin with his own two daughters.
3. Gen. 27:25 > Isaac was drinking when he mistakenly blessed Jacob.
4. Lev. 10:9 > An express command not to drink.
5. Num. 6:3 > The vow of the Nazarite.
6. Deut. 21:20 > Drinking leads to stubbornness, rebellion, and gluttony, and brings dishonor to parents.
7. Deut. 29:2-6 > Abstinence assures a closer walk with God (as opposed to the walk one who drinks has).
8. Judges 13:4, 7, 14 > Samson’s mother, an example for all womanhood, was commanded not to drink. Was alcohol recognized even then as a protoplasmic poison, injuring posterity?
9. I Sam. 1:14-15 > Hannah, an example of honored motherhood, refrained from drinking wine.
10. I Sam. 25:32-38 > Nabal, a rich but churlish man who opposed David, died after a drunken spree. He had already lost his wife’s respect.
11. II Sam. 11-13 > By having Uriah plied with strong drink, David attempted to cover his own sin.
12. II Sam. 13:28-29 > Ammon, in a drunken brawl, was murdered by his brother, Absalom.
13. I Kings 16:8-10 > While a king was “drinking himself drunk” in his own home, one of his captains conspired against him and slew him.
14. I Kings 20:12-21 > Drink and war. While Ben-Hadad and 32 other kings were drinking in their pavilions, a small band of Israel’s men fell upon the Syrians and put them to fight.
15. Esther 1:5-22 > Drink wrecks homes and separates man and wife. At a week’s feast of food and wine, King Ahasuerus drunkenly tried to subject his queen to the beastly gaze of inebriated nobles, causing separation of the royal husband and wife.
16. Job 1:18-19 > The children of Job were feasting and

drinking when blown away in a cyclone.

17. Prov. 4:17 > Violence results from drinking.
18. Prov. 20:1 > No wise man will indulge.
19. Prov. 21:17 > He that loveth wine is not rich.
20. Prov. 23:21 > Drinking leads to poverty.
21. Prov. 23:29-30 > Strong drink produces sorrow, contentions, wound without cause, babblings, and redness of eyes.
22. Prov. 23:31 > Do not be tempted by intoxicants.
23. Prov. 23:32 > God’s Word warns that liquor eventually harms all who drink.
24. Prov. 23:33 > It fills men’s minds with adulterous and impure thoughts.
25. Prov. 23:33 > It produces willfulness and prevents reformation.
26. Prov. 23:34 > It brings on insecurity.
27. Prov. 23:35 > Insensibility follows drinking, rendering a man as a clod.
28. Prov. 23:35 > Habit forming. One drink calls for another.
29. Prov. 31:4-5 > Kings and all other rulers or officials with the weight of human lives in their control should not indulge.
30. Prov. 31:6-7 > The only sanction for use of strong drink was as a medicine or anesthetic for those about to die. We live in the church age, and this was given in the Old Testament. Besides, today we have much better medicines and anesthetics than whiskey, wine, and beer.
31. Ecc. 2:3; 12:8 > The writer of Ecc. tried strong drink, but in the end was forced to admit that it, too, was vanity (empty & without purpose).
32. Ecc. 10:17 > Blessings are promised to the temperate and abstaining nation.
33. Isa. 5:11-12 > Woe to the drunkards.
34. Isa. 5:22 > More woes to them who drink.
35. Isa. 22:13 > Drinking and carnality go together. Leaves men hopeless.
36. Isa. 24:9 > Drink is bitter to them that drink it.
37. Isa. 28:1 > Woe to the drunkards of Ephraim.
38. Isa. 28:3 > The pride of drunkards will be trodden down.
39. Isa. 28:7 > Prophets and priests erred through drink.
40. Isa. 28:7 > Those who drink are set aside as useless.
41. Isa. 28:7 > Prophets and priests finally swallowed up in drink.
42. Isa. 28:7 > Drinking brings on spiritual blindness.
43. Isa. 56:9-12 > Rebuke to drinking church members, His watchmen.
44. Jer. 35:5, 6, 8, 14 > Total abstinence of the Rechabites cited as an example of obedience on the part of God’s people.
45. Ezekiel 44:21 > Priests are not to drink wine.
46. Dan. 1:5, 6, 8, 14; 10:3 > God honored Daniel because he abstained from the King’s wine. Daniel, the man, was true to the home training he had received as a boy.
47. Dan. 5:1 > Belshazzar exhibited as an example of a leader

who drank and taught his people to drink.

48. Dan. 5:2, 23 > A nation whose women drink.
49. Dan. 5:5-9, 25-28 > Ruin and downfall for nations whose rulers and leaders cause them to drink.
50. Dan. 5:3 > Belshazzar’s sacrilege in using sacred temple vessels for liquor.
51. Hosea 3:1 > Part of the degradation of Hosea’s wife induced by drink.
52. Hosea 4:11 > Strong drink and immorality go hand in hand.
53. Hosea 7:5 > King and people reprovved because of drinking.
54. Joel 1:5 > Drunkards to awake from their drinking.
55. Joel 3:3 > Young virtue sold for the price of drink.
56. Amos 2:8 > Wine of the condemned.
57. Amos 2:12 > Pollution of the innocent.
58. Amos 4:1 > Dissolute women, oppressors of the poor, call for their liquor.
59. Amos 6:6 > Drinkers not concerned about God or the welfare of others.
60. Nahum 1:10 > Drunkards to be destroyed.
61. Hab. 2:5 > Arrogance inflamed by drink.
62. Hab. 2:15 > Wrong to give it to one’s neighbor (social drinking).
63. Hab. 2:16 > Drink leads to shame and humiliation.
64. Matt. 24:48-51 > Drunkards warned about the return of Christ and His judgment.
65. Luke 1:15 > Greatness of John the Baptist linked to his total abstinence.
66. Luke 12:45 > Christ warns against being enmeshed in drink evils.
67. Luke 21:34 > Warning against drunkenness and the areas of this life which follow, keeping one occupied to the exclusion of the Spirit.
68. Romans 13:13 > All are admonished to walk honestly, not in rioting and drunkenness. It is not honest to be less than men, created in the image of God.
69. Romans 14:21 > Drinking causes a brother to stumble. Importance of example.
70. I Cor. 6:10 > No drunkard shall inherit the Kingdom of God (therefore, the preaching of the Gospel MUST include alcohol education).
71. I Cor. 11:25 > The Lord’s Supper is no place for alcohol. The word “wine” not even used. Instead, all accounts say “the cup” or “fruit of the vine.”
72. Gal. 5:18 > Direct command that exhilaration shall be of the Spirit and not by wine.
73. Eph. 5:21 > Revelers in drunkenness shall not inherit the Kingdom of God.
74. I Thess. 5:7 > Sobriety enjoined upon the Thessalonians. Children of light must not be overcome by darkness.
75. I Timothy 3:3, 8, 11, 12 > Church officers must not drink; neither should their families. ■